to !>e, an assimilation to the Deity. **Justice and** honesty are no factions things, made by the will **and command** of the more powerful to the weaker, but they are nature and perfection, and descend downward to us from the Deity.

But the Holy Scripture, without any **metaphysical** pomp and obscurity, **tells** *m* plainly, **both** what is that highest perfection of **intellec***

tual beingS, which is **gptnroy Xoyoti** ***KM*** tirtrripite»

better than reason and knowledge,—-and which in also the source, life, and soul of all morality; namely, that it is love or charity. Though I speak with the tongue of men and hate not love, I am but xaXxoc >?x*"s * <iXaXa£ov, as sounding brass, or a tinkling cymbal, — which only makes a noise without any inward life. And though I have prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove inoiintaiius, and have DO! love, I am nothing; that is, I no inward satisfaction, peace, or true happiness. And though I bestow all my goods to feed tlie poor, and give uiy body to be burned, and have not love, it profiteth me nothing; I am for all that utterly destitute of all true morality, virtue, and grace. And accordingly it tells us also, in the next place* what the nature of God is—that he is properly pei-ther power nor knowledge (though having the perfection of both in him), but love. And certainly whatever dark thoughts, concerning the Deity, some men in their cells may sit brooding on, it can never reasonably be conceived, that that

•which is tjcavciirarov arai/raw Jcat auraf>jct<rrarm*$_{f}$ till* **most self-bufficicnt and** self-happy being,—should **have** any narrow **and selfish design** abroad,** with-